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## FAKE OBJECTIVITY

*(Continued from page 381)*

of Greek history and philosophy before arriving at certain academic conclusions on the subject of sex, and that they have recorded these with the academic detachment of a eunuch. I far prefer the honesty of Oscar Wilde—"the only way to get rid of temptations is to yield to them."

"I have observed" wrote Burke to the Chevalier de Rivarol "that philosophers in order to insinuate their polluted atheism into young minds systematically flatter all their passions natural and unnatural. They explode or render odious or contemptible that class of virtues which restrain the appetite. In place of this they substitute a virtue which they call humanity or benevolence. By this means their morality has no idea in it of restraint, or indeed of a distinct settled principle of any kind." As if aware of the fact that religion is the only rational basis for objectivity, the fake-objectivists often fall back on religiosity. Andre Gide, the self-confessed homosexual, is a case in point. Mr. Albert J. Guerard in his able study of Gide quotes the following confession:

> I resolved to give up in this manner every personal possession. . . . I repudiated every personal opinion, every habit, every modesty, my very virtue. . . . Strengthened by these abnegations, I soon felt my soul only as a loving will, palpitating, open to all comers like unto everything, impersonal, a naive confusion of appetites, greeds, desires, and if perhaps I had been frightened by the disorder into which their anarchy led me, was I not able to reassure myself at once by recalling these words of Christ: "Why should you be troubled?"

The Fioretti of Andre Gide has the effect of a Black Mass. This passage is quoted without comment by Mr. Guerard who was on the faculty at Harvard, a position rich in its opportunities for influencing the mind of youth. Here are other quotations from this distinguished educator of youth, italics mine. "One *notable advance* is that Gide can now look at his aspirations to purity with an occasional ironic smile" (p. 58). "The anxiety of guilt had been cured by a determination to avoid excessive resistance to the flesh. . . . The conquest of guilt could permit Gide to look on ethical problems with a much greater detachment." Mr. Guerard sums up his gospel in the last words of his book—"Yet perhaps only these few demoralizers shall save us."

A favorite theme with fake-objectivists is that chastity warps the mind and injures the body. H. G. Wells for instance was in the great tradition of fake-objectivity when he referred with contempt to "a superstitious abstinence that scars and embitters the mind." Against this we may set the considered verdict of scientist and Nobel prize winner Alexis Carrel.

Let me round off the specimens I have chosen to illustrate fake-objectivity in philosophy and in ethics with a passing reference to the supreme master of fake-objectivity in biography, Lytton Strachey. Like other fake-objectivists, he pays lip-service to objectivity. In the preface to his brilliant but dishonest *Eminent Victorians* he quotes *"Je n'impose rien, J'expose"* and the first post-war generations were too anxious for heroes to be debunked to be exacting in their demands for accuracy in the debunkers. I re-read Strachey's essay on Manning when I was at work on my own study of the Cardinal for my book *Roman Converts*. I started with a bias against Manning which Strachey's deliberate falsifications help to correct. Deliberate as, for instance, in Strachey's falsification of the story for which Wilfrid Ward is our only authority, of Newman's return, as a Catholic, to Littlemore. It suited Strachey to represent Newman as the victim of Roman tyranny, repentant of his change of communion. He therefore paints a moving picture of Newman creeping back *alone*, bursting into tears on reaching Littlemore and replying "Oh no, no" to the curate of Littlemore who asked him if he were not the great Dr. Newman. The facts are that he was not alone, but accompanied by his dearest Catholic friend, and that the "Oh, no, no" was not in reply to the question as to whether he was not Dr. Newman but to an invitation to take tea with the vicar, an invitation he subsequently accepted.

Mr. F. A. Simpson, the eminent historian of the Second Empire and Fellow of Trinity College Cambridge, has subsequently selected Strachey's essay on Manning as a characteristic example of his methods. In an article which was published in the *Cambridge Review*, Mr. Simpson wrote "As a historian Strachey's fundamental fault was in fact a moral one: in the last resort he did not care enough for truth . . . where his portraits are false they are not merely false but falsified" as, for instance in Essex and Elizabeth where, as Douglas Jerrold has pointed out, "he deliberately falsifies a contemporary document to acquit Essex from the suspicion of saying his morning prayers."

Mr. Simpson's essay was accepted as final in the world of English scholarship but it is still possible for Mr. J. K. Johnstone, a Canadian, to maintain that Strachey's view of Manning was an "honest view based on a faithful examination of the evidence." And for Mr. R. F. Harrod in his fascinating biography of Maynard Keynes to remind us that Strachey was a member of "The Apostles" a Cambridge society devoted, so we are told to "The ideals of unworldliness, pursuit of truth and other absolute values" and to refer to Strachey fifty times without an adverse comment on his falsification of facts.

## STOP PUSHING!

*(Continued from page 393)*

America. We have been and must continue fighting the growing menace of immorality in entertainment, but if our aim is other than an everlasting battle with a dozen new enemies springing up for every one we defeat, we must actively support the good while we condemn the base. When we consider what a magnificent contribution the millions of Catholics in America could make to a truly Catholic culture and what a relatively poor showing we are boasting about today, it is enough to depress even an optimist like me. Maybe you know the solution. I don't.